may be evalved.

SOME NEW BOOKS. Agreettetem

It is often said that the position taken with reference to religious problems by well-in-formed and highly intellectual men in these losing years of the nineteenth century is eurlousir analogous to that maintained by eca, Marcus Aurelius, and the other Roman law givers or administrators, the posture and temper of whose minds reflected the Stole philosophy. Goethe's attitude was in many respects a counterpart of theirs: so was tegan's, and so, to name a less distinguished Lut very noteworthy writer, is Mr. Lealie Stephen's. Nothing could be further from a propagandist thun Mr. Stephen. Indeed, he seems to dispute the possibility of propagandlem, of popularizing science, of communicating to the multitude the truths discovered or the wise, unless the task undertaken by one of those consummate gentuses who can compass the syn thesis of feason and imagination, of fact and hope, of poetry and philosophy, and thus become the founders of religions. In book entitled An Agnostic's Apology (Putnam's) Mr. STEPHEN does not come forward as a propagandist, but as an apologist of his susensive, expectant attitude, and of his inability either to accept the orthodox dogmas or to substitute anything positive for them. Considered merely as literary compositions se papers possess the charm that belongs to clearness, simplicity, and sincerity, while as regards their substance, they not only de-fine with remarkable precision the position of n agnostic, but incidentally discuss many interesting questions, such as the conditions of the Roman world at the epoch of the growth and triumph of Christianity, and the conditions under which the religion of the future

Let us glance at these incidental ques-

tions in which professed gnostics as well as avowed agnostics are alike concerned. In a few sentences Mr. Stephen undertakes to draw a parallel between the age through which we are now passing, and that which witnessed the introduction and early growth of Christianity. He points out that there is none of the striking manifestations at the present day to which it would not be easy to produce an analogy for the first two centuries of our ough in some respects the analogue would be presented on Kamaller scale. Now, then. We can find mystical philosophers trying to evolve a satisfactory creed by some cess of logical ledgerdemain out of theosophical moonshine; amiable and intelligent persons laboring hard to prove that the old mythology could be forced to accept a rationalistic interpretation, whether in regard to the inspection of entrails or prayers for fine weather; and philosophers propounding systems of morality entirely apart from the ancient creed but sufficiently to themselves, while hopeleasi incapable of impressing the popular mind: conscious that the basis of social order was being sapped by the decay of the faith in which it had arisen, and therefore attempting the impossible task of galvanizing dead creeds into some semblance of vitality; and strange superstitions excepting out of their lurking places and gaining influence in a luxurious society whose intelligence was an ineffectual safeguard against the most grovelling errors; and a dogged adherence of formalists and conservatives to ancient wave and much empty profession of barren orthodoxy; beneath all a vague disquiet, a breaking up of ancient social and natural bonds, and a blind groping toward some more cosmopolitan creed and some deeper satisfaction for the emotional needs of mankind. In all these points it is easy to recognize salient analogies; yet there is one thing which even guess. What sect now existing conspic nously or obscurely among us is analogous to the ancient Christians? Who are the Christians of the present day? Which in all the jumble of conflicting creeds is the one which is destined to emerge in triumph? Then again rises a secondary question: Will it triumph because its theory contains most truth. or because it contains that mixture of truth and error which is most congenial to the circumstances of the time? If we could have asked an abeient philosopher for his forecast of the future during the first century of the propagation of Christianity, he would, as we well know, have treated that exiliabilis super stitio with contempt, and demonstrated to his own satisfaction the miserable guilibi ity of its professors and the inherent absurdity of the tenets which they professed. Yet the creed triumphed. Why, then, ot some creed which to us, whether Christians or infidels. seems equally absurd. have in it the seeds of victory? May there not pparently too cussion, which are spreading in obscure re gions far below the surface of conscious and articulate thought and which are destined to have their day? There is no lack of ominous symptoms, of profound movements slowly evolving themselves in the subterranean strata of society which scarcely a gleam penetrates from the polite upper world of civilization and plausible philosophy. We may listen, if we will, to stifled rumblings, significant but in-articulate discontent, gradually accumulating. like explosive gases in confined cay erns, till some sudden convulsion may rend the whole existing fabric into chaotic frag ments. To Mr. Stephen society, in the techni cal sense, seems to resemble Milton's "small foundering skiff" moored to the scaly rind of Levisthan. If the huge dumb monster fairly rouses himself, can we hope to put the hook of philosophy in his nostrils or send him te aleep with judicious oplates of sociology and political economy and demonstrations of the general fitness of things? When struggles between rival classes are developed, involving deeper issues than those of tariffs-when azarus and Dives come, if they ever do come to a downright tussle, Mr. Stephen, for his part, does not feel certain that philosopher will be allowed to arbitrate.

HI. But if the analogy is so striking between th social and moral condition of the Mediter-ranean world in the second century of our ers and that which obtains to-day, why may not Christianity which suited the one state of things be readjusted to the other? Because the analogy is not perfect, and the gap in it is vital if we may judge from the state of things which we observe in Germany, France, and italy among the most radical reformers. To this we will return presently, but for the mo-ment let his mark what Mr. Stephen has to say about the attempts to make the most of the analogy. He does not expressly name, though, of course, he knows all about the Christian Socialists of Germany who have organized a political party with the aim of fusing the eachings of Jesus with those of Karl Mary and he is, of course, aware that the same process of adapting the old bottles to Count Las Tolstol and in England by Mr. St seorge Mivart Such attempts have the sand ion of Macaulay's authority, such as it is, fo sied that the Catholic Church would endure forever, on the ground that if Sir Chomas More could believe in transubatanlation, men might always believe in it. Mr tephen, on the contrary, considers it to be aw that there can be no resurrection of de saying mythologies or religions. They cease after a time to stimulate the imagination, and are no iquger the spontaneous outgrowth of he intellectual and social forces of the day. N onscious process of rehabilitation can give hem real vitality. The more elaborate th stempt to revive, the more painfully dead and mechanical is the result. The new impulses ne more be forced into the old channels han made to conform to the cut-and-drie theories of innovators like Comte. In one case. an attempt is made to cause a river to new in its old bed when the whole configuration of a continent has been altered; in the other, to force it into a neat rectangular canal defined by rule and measure. In a word. uch an attempt at readjustment implies. In fr. Stephen's opinion, a total misconception of the social conditions of the time.

Now we come to the decisive gap in the

Christianity was accepted and those un-

der which its revival is now essayed. The gap

lies here, that the remedy proposed by Chris-

tianity, to wit, the compensation afforded in a

future life for the misery of this, could be ac-

cepted in the intellectual condition of the mul-titude seventeen centuries ago, but would be

repudiated now that the truths of science have

so far filtered through the strata of society that the working masses have begun to concentrate their hopes upon the life on earth. In Mr. Stephen's opinion, the intimate alliance of Christianity with monarchy brought about under Constantine and his successors and maintained down to our own day has rendered impracticable the suggested coalition with ocialism. He contends that, as a matter of fact, an ancient creed ends by working itself so thoroughly into alliance with the conservative forces of society that it is no longer possible to separate the two interests. Its influence is rigorously dependent upon the strong conviction of the governing classes that the old creed is bound up with the old laws Mr. Stephen is also convinced that Christianity on its part cannot in honor and decener shandon the classes that have sustained it. On this point he says: "The supporting creed which is popular with all the old women in the world, certainly a most estimable and venerable class, is also bound to support their prejudices. Their great desire, natural to their age and sex, is to keep things as they old belief is valuable in their eyes because (though not solely because) it is the symbol of all opposition to the aubversive and revolutionary forces. If you could prove in Tolstol has tried to prove that Christianity really meant to aid, not denounce communsm, the effect might be to destroy the faith of this class of adherent. The alliance between the various conservative forces of the world is far too intimate and close and the hostility between conservatives and revolutionists far too bitter and deadly to allow of any conciliation by dexterous manipulation of dogmas. If there were no great social struggle under lying the religious movement, it might, no doubt, be easier than many people suppose to reconcile the purely intellectual differences and to make the old dogmas mean anything or nothing. But if, as seems to be the case i Germany and France at all events, the revolt against the Christian doctrines is chiefly symptom of a more profound and internecine struggle beneath the surface, the proposal to cloak the division by terms capable of being used by both parties is, in Mr. Stephen's belief, doomed to inevitable failure. The proposal to take the wind out of the sails of agitators, to prove that the Christian is the true Socialist and the true reformer, is unquestionably plausible, and may succeed so long as the agitation is superficial; but where passions are really inflamed and the contest has become bitter, each party seems to fee that the proposal is a juggle. It is evident that in France the hatred between Republi cans and priests does not depend exclusively. If mainly, upon mere questions of speculative thought, and that far from welcoming any mode of softening the difference of creed, the radicals and Socialists would be glad to accontunte them and to provide fresh modes of wounding the feelings of ecclesiastics. It is doubtless true that in such a case the philo sophical warfare is but the superficial symp tom of a deeper social struggle, and the fate o the creed is bound up with the fate of the social organization on which it is dependent.

Christianity itself was the product of a spiri discontent analogous to that which in ou day has undermined the whole of Europea society with the raw materials of revolution ary movement. But, as we have said, Chris tianity from the beginning-if we overlook the few sporadic and soon-abandoned experiment n communism-proposed a remedy no long er appropriate to modern wants; and great! as it has been developed and radically as it modern supporters may differ from its origina apostles, it has not been developed in the required direction. The time-honored doctrine of Christianity makes poverty sacred and in evitable, instead of regarding it as an evil to world differing from this in all its conditions and to be reached only through a super natural catastrophe, instead of instructing us to hope everything from gradual devel onment and a recognition that the world can only be conquered by accepting its conditions as unalterable. This is but one aspect of a divergence between two modes of thought. which is too deeply impressed in their very structure to be overlooked or surmounted which corresponds not merely to a specula ive difference but to a new direction impressed upon human aspirations and upon hange of fundamental conceptions which has been thoroughly worked into the emotions as well as the beliefs of mankind. Though people may not think more clearly than of old. hey have slowly assimilated certain results of the progressive development of thought. and society has acquired a different structure to which it is difficult, if not impossible, to pply the ancient teachings.

The existence of a vast body of definitely es-

tablished truths, forming an organized and coherent system giving proofs of its vitality by continuous growth and of its utility by in umerable applications to our daily walks, is not only an important element of the question but it is the most conspicuous point of difference between the purely intellectual condiions of the contemporary evolution, and those which resulted in the triumph of Christianity it is the core of a hopeful agnostic's conviction that here is the fixed fulgrum an unas sailable nucleus of definite belief around which all other beliefs must crystallize. It supplies ground intelligible in some relations to the ordinary mind, upon which the philosophe may base his claims to respect. Whatever system would really prevail must be capable of assimilating modern scientific theories: for a direct assault is hopeless and to gnore science is impossible. The enormous volume of the apologetic literature aiming to econcile faith and reason is a sufficient proc that the reconciliation is a necessity for the old faith, and even, in Mr. Stephen's opinion that it is an impossibility. The ablest think ers are always taking up the unsolvable prob lem afresh, and the emptiest charlatan tries o surround himself with some halo of scientific twaddle. Science, moreover, touches men's interests at so many points that it has the key of the position. The common sense f mankind, as well as their lower passions, would crush any open attack upon the tangl ble material results of modern scientific progress. Science means steam engines telegraphy, and machinery, and Mr. phen, for his part, is confident that al the power of all the priests and all the philosophers in the world would be a idle wind if openly directed against these palpable daily conveniences. Undoubtedly this consideration is enough to imply that scientific thought is a force to be taken into account. There are directions in which the incompatibility between its results and those of the old creeds is felt by ordinary minds. We still pray for a fine harvest, but we really consult the barometer, and believe more in the prophecy of the meteorologist than in an answer to our prayers. So, too, Te Deums for victories excite more ridicule than sympathy and we encounter the cholers by improvised systems of drainage, without attributing much value to fasting and processions. In other words, the old belief in the supernatural is so far extinct that it could not be restored without encountering some of the most vigorous beliefs of the times. Fetence need, so far, fear no direct antagonism. But it is easy for the theologian to

withdraw ostensioly from positions which are

obviously untenable. A believer in transub-

deny that Newton's discoveries have greatly modified the old conception of the univer implied in Christian mythology; yet, after a time, they have been accepted and are enforced in all sincerity by the most orthodox theologians. We see, indeed, ingenious mathe maticians at the present day trying to force the latest discoveries in physics into the service of old-fashioned theology, and the opera tion is performed so skilfully as to pass for a genuine argument with the intelligent publi

In our author's view the danger is not that cientific results will be onebly attacked, but that the scientific spirit may be emasculated. He sees the line of argument ready at hand ou have only to object to the abuse instead of the use of the scientific spirit; to allow people to invent as many telegraphs as they please, so long as they don't draw unpleasant conclusions from scientific discoveries. Even the positivist warns us against the indulgene of an idje curiosity, and proposes to discourage all researches which have no definite aim of immediate utility. The sentimentalist-the anti-vivisectionist, for instance appeals from the head to the heart and pronounces a love o truth to be immoral whenever it hurts his feelings. The Catholic condemns the allcorroding energy of the intellect and tries to enslave Parwinism as his precursors enslaved Aristotle. Though the common sense of mankind may reprobate such a-saults when they come into contact with useful results, the same common sense may not be so clear about the methods to which the results are owing. The boundless curlosity of the scientific mind and its determination to fest every dogma whateyer the authority on Which it reposes, to sift and resift all established beliefs, are undoubtedly troublesome and inconvenient to the indolent, who constitute the vast major ity. It can scarcely be regarded as certain that some form of creed may not become pop-ular, which would tend to stiffe thought and sap the sources of its energy. It is not impos sible that the creed of the future in socialistic creed, for instance-may flatter the natural weakness of mankind by gradually diminishing the interest in scientific inquiry. Popu lar writers are fond of describing Utopias in which man's power over Nature has indefinite y increased, and machinery has been applied to nitherto unimaginable results. Ar. Stepher binks that an imaginative writer might em ploy himself to equally good purpose in de cribing a state of things in which some mechanical discoveries should remain, but serve only as memorials of a distant past, their principles forgotten and their use known only y tradition; in which the power of discover should have perished and the steam engine be the object of superstitious reverence-like agun in the hands of a savage—as a mysterious survivor from the days of the ancien demigods. To bring about such a result it would only be necessary so far to emasculat the intellect that men would be reluctant to encounter the labor necessary for extending he borders of science. In the history of the human race there are abundant precedent for decay as well as for progress. Why should we regard such an eclipse of intellectua energy as henceforth impossible?

It is well known that the French are masters of the art of popularizing science. They are unrivalled adepts in translating from tech nical into ordinary language, and they aim not only at lucidity wherewith to make things clear to the reasoning faculty, but they also ry to stir and warm the imagination, whereby alone can new truths be thoroughly graspe and firmly held. They undertake, in a word to do on a small scale for science what re ligions do on a vast scale for philosophy. striking example of the French aptitude fo work in this direction will be found in an Eng-lish translation of a book embodying the reaults of Excursions in Greece to recently explored sites of classical interest (B. Wester mann & Co. ). The author, M. CHARLES DIEHL is a first-hand observer and technically quali fled interpreter, having been a member of the French schools of Rome and Athens, and being now a professor at the University of Nancy The places visited by him were the following Athens, where excavations on the Acropolic have cast a copious light on the stage reached by Athenian art before the de struction of the city by Xerxes; Mycena where Dr. Schliemann believed himself to have discovered the tomb and treasures of Agamemnon: Tirvns, whose Acropolis presents another example of pre-Dorian civiliza tion: Dodona, famous for its oracle of Zeus; Olympia, the seat of the celebrated games where singularly fruitful explorations have lately been made by the German Government: Elousis, the memorable home of the Eleusinian mysteries; Epidaurus, renowned for its temple of Æsculapius and long the centre of the science and the assertion of Roman ascendancy in Greece supplanted Rhodes as the entrepot of commerce in the eastern Mediterranean, and lastly Tanagra, the Borotian city, in whose tombs have been found multitudes of exquisite statuettes. Which revealed to us the letails and character of Greek daily life in the period subsequent to the era of Alexander. We can only exemplify the substance and method of these singularly interesting papers. and to that end we confine ourselves to what Mr. Diehl has to tell us about the excavations at Mycenæ, at Olympia, and at Tanagra.

The Fruit of Recent Excavations in Greece

... There is no doubt that according to tradition Agamemnon reigned in a town of Argolis called Mycene. There is also no doubt that the ruins of this town, and especially of its citadel, have come down to us in a state of ex-traordinary preservation. This is due to the fact that Mycenm ceased to exist as a city at a comparatively early date. In the beginning of the fifth century B. C. the jealousy of Argos proved fatal to its ancient rival, and Mycenæ fell in spite of the desperate resistance offered by the inhabitants. It is nevertheless true that a village existed on the site down to the end of the second century B. C., but from the time of the advent of the Romans in Greece the place was entirely deserted. A traveller of the second century B. C. (Pauss nias) relates how he was shown on his visit to Mycenæ the five tombs of Agamemnon and of his companions, and also the graves of Clytemnestra and of Ægisthus, who were buried at no great distance, but outside the sacred precincts within which their victims rested. It is also certain that in the course of excavations carried on at Mycenæ from 1874 to 1876. Dr. Schliemann discovered among many other vestiges of the ancient city tombs containing the bodies of distinguished and doubtless royal persons, together with a great quantity of ornaments, vessels, and weapons of gold and silver. The incomparable splendor with which these dead bodies were entombed has never been equalled elsewhere. They were dressed in robes of state, and were laid in heir sepulchres with golden diadems upor their foreheads, wearing their richest jewels and most sumptuous raiment. Belts and baldricks of gold girdled their breasts, while their faces, by a singular custom which seems to have been borrowed from the East, were covered by a golden mask which reproduced the features of the deceased. Their gar ments were ornamented with thin plates o gold, seven hundred of which were found in a single tomb: their richle inlaid weapons, whose sheaths are curiously adorned with bosses of gold, lay within reach. The women were no less splendidiy attired; they also wore diadoms on their heads, necklaces around their throats, and rings on their fingers, as well as brooches, earrings and bracelets of admirable workmanship. Lastly, by the side of each of the corpses were placed vessels, often of gold and silver, which contained the provision supposed to be need ful for the sustenance of the dead in the lower world. Unquestionably these were no insignificant personages; they must have been so ereigns who were interred in such state, and stantiation has no more scruples than his in this respect at least Dr. Schliemann's hopes neighbor in using the telegraph. No one can were not deceived. Scholars and argumolo-

gists, however, are by no means agreed in ac-cepting the further conclusion at which Schlie-mann leaped, and which he embedied in a elegram to the King of Greece announcing but he had "discovered the tombs which tradition, according to Pausanias, pointed out as the graves of Agamemnon, Cassandra, Eurym siden, and their companions, all murdered at a panquet by Clytemnestra and her lover, Ægis thus." in the first place, it is far from being certain that Agamemnon ever existed outside of the imagination of poets. Then again, the text of Pausanias is conciliable with the inferonce that the graves he saw were in the lower city, and Schliemann himself a lmits that the ombs laid open by him on the acropolis wer probably no longer visible in the second cen ury B. C. Finally, Pausanias expressly name five tombs, and Schliemann stopped his excu ations when he had found five, but the Gree Government has since unearthed a sixth This additional tomb threatens to be a tom! too many for the Agamemnon hypothesis Aside bowever, from the attempt to identify the corpse of Agamemnon, it is impossible not to recognize the extreme importance o the executions at Mycone. It is now gener ally acknowledged that studied, in connection with the apparently coeval monuments laid bare at Tirras, they reveal with positive cer tainty the civilization and social Greece three thousand years ago: they dis vasion of the Peloponnesus of a rich and pow erful empire to which tradition attaches name of the Poolplike; they explain the influences under which society in the heroic age attained its development and the primitive art of Greece arose.

Evenus to the date and authorship, however of the works of art discovered at Mycena there was for some time a wide difference of ppinion among archeologists, owing to the fact that the ornaments exhibited, instead of the naive clumainess of primitive workman-ship, a heavy and overloaded elegance. Many ompetent judges assigned them to a civiliza tion in its decadence rather than to an early stage of art. One eminent archivologist un hesitatingly attributed these ornaments to the Byzantines of the middle ages, and declared that they dated from the twelfth cen ury of our era. Others, deceived by the points of resemblance between the objects discovere and the ornaments of the barbarous tribes of the north, and struck by the analogy which existed between these monuments and the tombs of the Crimea, imagined that the graves opened at Mycenm were those of some barbaric chiefs, either of the Gauss who ravaged Greece in the time of Pyrrhus, or of the Heruli, who invaded the Eastern em pire in the fifth and sixth centuries. They thought that in these graves were heaped up at random the products of Northern workmanship, mixed with Greek ornaments stolen by the barbarians from the temples of Argolis. Still others have constructed even bolder romances, and upon the evidence of imaginary resemblances discovered be ween the ornaments of Mycenmand the ob jects found in the necropolis of Hallstadt in Germany, or in those of Hungary, Denmark. and Sweden, they have pictured to themselves race unknown to history, coming from the north, which, between the period of the Dorian invasion and the sixth century B. C., established itself upon the rock of Mycena and lived there without intermingling with the neighboring Greek tribes.

To-day all these disputes are virtually at an end. Numerous other discoveries, not only on the soil of Argolis but in various other localities, have demonstrated that the civilization of Mycenie is not in fact an isolated phenomenon in the history of the early ages o Greece. A new group of antiquities has been formed and is increasing every day, which is represented by the six names, Hissarlik, San orin, lalysus, Mycenm, Tiryns, and Spats in Attien), and a whole spoch in the civiliza tion of the ancient world has been revealed to us. At all these different points, so far sep arated one from the other, we discover a state of art and industry, hitherto unknown to us, which was common to all the eastern basin of the Mediterranean. Of course, this civilization was not developed in a day. Its types, as the sites of the different excavations mentioned demonstrate, succeeded each other during a period of several centuries. Hissarlik marks its remote origin and early develop ment: Santorin, a more advanced condition Chossus and Inlysus display the perfection o vegetable ornamentation: Mycenm and Tiryns the abuse of these principles of decoration along with a marvellous progress of the art the exervations at Snata in Attica mark the point at which the Eastern influence which had long been felt became preponderant. The relative dates of these civilizations are pronounced incontestable. Hissarlik is older than Santorin and Ialysus, while these precede Mycene, which in its turn is older than Spate. If we insist on fixing approximate dates, M. labl would place Hissarilly before the six teenth century B. C. Santorin in the sixeenth. Jalysus in the fourteenth. Mycens and Tiryns in the thirteenth or twelfth, and

Spata in the eleventh century B. C. The author of this book does not attempt to establish well-defined relations between the Mycenman civilization and what may strictly be termed Hellenic art. Mycene marks al most the last stage of a long artistic develop ment, and between the period of its greatness and that in which Greece became conscious of her own powers, a formidable convulsion, the Dorian invasion, swept over the soil of Greece It is nevertheless certain that in that remote civilization there was together with a power ful inflow of Eastern influence, a native inde pendent effort which should form a natura introduction to the history of Greek art.

A word as to the sources and channels of the Eastern influence so clearly traceable in the objects of art disgovered at Mycena. Mr. R. S. Poole, who contributes an introduction to this book, thinks that he can discriminate two sources, one Asiatic, coming by land, and the other Egypto-Phonician. coming by sea. As the products of these sources are intermixed in the tombs where they are found, it is ob vious that the date of either may direct us toward that of the other. M. Diehi has not failed to notice that the tribute of the Kefta or Phonicians to the Egyptian King Thothme III. (B. C. 1500), comprehends vases strikingly like those of Mycenæ and other objects even more analogous, such as the bulls' heads of precious metal. In the accompanying hieroglyphic inscription these presents are said to be brought by the Phonicians of the islands of the Mediterranean. The style of the depicted objects is not purely Egyptian it is more varied and more fanciful; but Mr. Poole points out that this in no way perplexes the question. The Phornicians were never original. They adopted and gave a color of their own to the successive local styles of the eastern Mediterranean, and from the age of Thothmes III., for about five centuries, the Egypto-Phœnician was the style adopted for most portable objects, while it wholly governed decorations. At the same time nothing forbade the transportation by sea of Egyptian works easy to carry, and even of small objects brought to Egypt from the East. After all. we are still confronted by the

problem, who were and whence came this people who in the dawn of history had already on the mainland of Greece and Asia Minor and in the islands of the Archipelago reached a high degree of wealth and power? It is certain that they were possessed of considerable skill in the industrial arts, for they could themselves manufacture, and sometimes with a sureness of hand that bears witness to long practice, objects original in style and strikingly contrasted with the imported products of Egypto-Phœnician origin. The maritime and commercial relations of this people must have been extensive, for they cannot have found on their own soil the gold and silver which their workmen so liberally employed. But who were they and whence came they? Are these princes who sleep in the tombs of Mycenm the ancestor the Greeks of history? south tybes Yopmens aposs medicas re

immortalised in postry and legend? Or are they strangers? Do they belong to some of those races whose matitime supremacy in the Cyclades is recorded in tradition? Did they ome from Phrygia, as so many of the designs found at Mycenne would lead one to suspect-from the lions face to face on the gateway of the acropolis to the Leehive graves of which Phrygian art offered the first model? Do they belong, as some have maintained, to that Carian race which was formerly supreme in the Archipelago, and extended its commerce as far as Epidaurus? The manner in which the dead are buried at Mycenie, the resent blances between their tombs and those recently discovered in Caria, and the analogy between the methods of the Mycenean beaters and the technique of the Carlan hammered ornaments are mentioned as servthey Cretans rather, as a recent theory affirms, and do they date from the time of that first Hellenic empire founded in the Archivelage to which tradition attached the name of Mines? It is far more difficult to solve this problem than to give a date to the civilization. Even as regards the latter point It is allowable to hesitate between those put the date back to the seventeenth century before the Christian era, and those who would bring it down to the eighth century B. C. With reference to the chronological question. M. Diehl prefers, as we have seen, to take a middie course, and places the civilization of Mycenm in the twelfth century before our era. He admits, however, that, as to the origin of those princes whose age-long sleep Schlie mann disturbed, perhaps we never shall know anything. Perhaps, as M. Perrot has said. this nation of builders and hoarders are destined to remain masked in history as were the faces of its sovereigns in the tombs.

....

The sculptures of Olympia unearthed in the course of the excavations made by the German Government also present an archæological puzzle set forth in this book, but not solved The name of Phidias was as closely associated in antiquity with the temple of Zeus at Diympia as with the Parthenon at Athena. Why, then, are the objects of art disclosed amid the ruins of the former temple so inferior to those which have come down to us in connec tion with the latter. It was not, of course, to be expected that the famous statue of Zeus by Phidias would be discovered, for this had disappeared either in the hurning of the temples at Olympia by Theodosius II. in 486 A. D. or at Constantinople, if it be true that Theodosius I, had transported it to his capital. Neverthe less, the sculptured pediments of the temple of Zeus have been to a large extent laid bare. and it is quite possible to judge of their style. Individual statues have also rewarded the explorer two of which are of the highest merit, the Nike of Palonios and the Hermes of Praxiteles. The pedimental sculptures which were contemporary with those of the Parthenon and anciently attrib uted to Alcamenes and Palonios are undoubt edly disappointing. To account for their intheories have been advanced. Either they were of earlier execution, dating from soon after the foundation of the temple in about B. C. 470, or the execution of the designs was mostly intrusted to local artists. There is a want of that unity of design which marks the sculptures of the Parthenon and makes it hard to discriminate between the work of Phidia in the pediments and that of his stuin the frieze, although different hands in the metopes assert themselves. It is only in the metopes of the Parthenon that a link may be detected with the sculptures of Olympia. It seems surprising that while Phidias was called hither to execute the crowning work of the temple, the gold and ivory statue of Zeus, yet the people of Olympia should have been content with the inferior art of the pediments. In point of fact, however one looks in vain for an instance of ruder sculptures removed for the purpose of re placing them by finer works. The excavations at Olympia were worth

making even if the sole fruit of them had

been the Hermes of Praxiteles. Pausanias

when describing the temple as it was in the

second century B. C., and enumerating the

works of art which it then contained, says

There is also a Hermes in marble carrying

the infant Dionyaus. The work is by Prax-

iteles." It was this statue which, in 1877, was

discovered among the débris of the Hereum,

and by astonishing good fortune it was in an

excellent state of preservation. The god. a

youthful figure of the utmost grace, stands

leaning carelessly against the front of a tree; the weight of the body falls on the right les and it is slightly curved so as to give a grace ful pliant undulation to the lines and to turn to account the curve of the hip and the attachment of the thighs. On his left hand sits the infant Dionysus, one of his little hands pressed against the shoulder of the god, while the other is raised with a gesture of enger desire, and all his little body trembles with impatience. With the right hand and arm, now unfortunately lost Hermes held up to the child some object which excited his desire-most likely a bunch of grapes; at least such seems to be the conclusion to be drawn from certain ancient copies of this group. Nothing is more piquant than the contrast between the almost feverish excitement of the child and the quiet attitude of the god, slightly bending his half-smiling face. It is impossible, indeed, to dwell to strongly on the importance which the posses sion of an original work by one of the greates Greek sculptors has for the history of artwork, too, by one whom the unanimous ver dict of the ancients placed by the side of Phidias. The Greeks, whose artistic criticism was always couched in rather vague terms, used to say that Prax-iteles excelled in fidelity to nature, without, however, falling into realism for he permeated his works in marble with the moods of the soul. The fourth century in which Praxiteles lived no longer possessed the reverence and the faith which inspired in Phidias conceptions of unrivalled majesty The increase of luxury, the ease and comfor of life, and the refinements of intellectual cul-ture had deadened the passions and quenched the enthusiasm of the century before. To the world of the fourth century, B. C., the gods of Olympus were no longer superhuman beings only to be approached with religious awe: the chisel of Praxiteles brings them down to the proportions of mortal men, and animates them with all the passions and the feelings of human beings. Apollo becomes a youth playing with a lizard, and Venus a tenutiful woman who is letting her drapery fall as she enter her bath. What the sculptor demands of them is not so much that they should express the noblest conceptions, as that they should reveal the most perfect grace. Before, how ever, the discovery of the Hermes was made at Olympia, we could only catch a glimpse of the art of Praxiteles through inadequate copies of his works, and although we might gain from these copies some notion of the Vo nus of Cnidus or of the Apollo Saurectonus yet these were but poor relies of one of the most famous sculptors of antiquity. Now we possess a revelation of his genius in an authentic work, and, if we remember with how lew artists this is the case (Lysippus, Poly cicitus, and others are not known to us by any undoubtedly original achievement), we shall realize the value of this Olympian statue. It s true that the Hermes is not one of the mos famous works of Praxiteles, for it did not in incient times enjoy the renown of his Aphro dite, of his Eros, or of his Satyr. What, then, must those masterpleces have been if this second-rate statue seems to us so exquisite?

It was reserved for excavations on the site of the Bootian town of Tanagra to reverse the udgment of antiquity by which the stupidity of the Breotians passed into a proverb, in apite of Pindar, Corinna, and Piularch. Not only at Tanagra itself, but throughout Bootia have been discovered a multitude of terra cotta statuettes similar to those found in other parts of the Greek world. but clothed with a special charm which readers them for

superfor to those of Italy and of Asia Minor As to the purpose of these term cottas there has been a great deal of controversy. They are all found in graves, but it is hard to associate the latest and finest with a purely sepulchral purpose. At present the prevailing tendency of archmologists is to consider them as primarily por traying everyday life, whatever may have been their use in tumbs. In the gradual artistic evolution of these statuettes there is presented a curious analogy with the Italian art of the Renaissance. It begins with the most sincere religious feeling, and passes into s pure artistic love of beauty, wholly apart in many cases from the earlier instinct, which ultimately disappears. It is also to be noted that, in the bloom of Gree; art, youth and maturity were the periods of life chosen by the sculptor for reproduction, and the preference was given to man. On the other hand. In these terra cottus, of which the finest undoubtedly date from the beginning of the decline of art after Alexander, girlhood and womanhood are the favorite themes and all ages are represented. Here are the marks of a social change, to which, indeed, history bears witness. The success of Alexander brought the Greek woman out of the seclusion which had characterized Athenian life into a publicity more accordant with our modern ideas. The Kings had courts, and the pobles imitated their manners. A court made a Queen necessary: soon the Queen became the sole wife, and, if she had political skill, her life was not only public. but political, and even military. This social revolution caused a fresh outburst of art. The terra cottas marked the new epoch in the representation of women.

These terra cotta statuettes seem to have een a luxury which only the rich could offer to their dead. The tombs are comparatively few in which we meet with them, and they are not found arranged in good order, as if on the shelves of a cabinet; on the contrary, they must have been thrown in carelessly wherever there was space between the wall of the grave and the corpse, and many were intentionally dashed to pieces to remove all temptation from those who might despoil the grave, while others have suffered still more from accidents. Consequently, the number of figurines found entire is very small, and a too perfect state of preservation is almost calculated to throw a doubt on the genuineness of the figure. For tunately, however, the scattered fragments of these fragile relics can be put together

The Tanagra statuettes vary considerable to dze, the largest being as much as fifteen inches in height, while the smallest only mean ure between two and three inches. They are all made in the same way. Generally, it is only the front which is carefully modelled; the back presents simply a rounded surface, in which contours and draperies are represented in a very sketchy way, and in the middle of which is a rectangular aperture, the vent-hole which served to facilitate evaporation during the baking. Most of them were made in a mould, but the figure thus formed was afterward touched up with modelling tools and completed and corrected so that each figurine receive coroplast, and thus the mechanical reproduction became a work of art. With a very small number of moulds, the coroplast was able to display marvellous originality and novelty. in respect of form, attitude, gesture, feature expression, and attire. When the statuette had received the last touches at the hands of the modeller, it was allowed to dry; it was then fired and returned to the workman's hands, in order to be painted. It was first dipped in a bath of lime or chalk, which formed creamy white surface which took the colors better than the porous clay, and then it was painted from head to foot. The drapery was generally colored blue, red, or pink, but pesides these tints, black, yellow, green, and a light violet were used. Jewels and ornaments liadems, bracelets, and earrings were gilded; the hair was painted a beautiful reddish prown, recalling the auburn tresses of which the Bootian women were proud: the lips were red. and the pupil of the eye was pale blue, while the black eyebrows, very much prolonged, recall the fact that antimony was known in ancient times: the cheeks, lastly, received a pale pink hue. Sometimes the colors were fixed by being fired a second time with a gentle heat, but this is the exception rather than the rule, and, consequently, many of the figurines have lost their original brightness through their long burial, though others again, have been found, both at Tanagra and at Myrina, which have retained an incompar

able freshness of coloring. These little masterworks of the coroplas tell us more of the daily life of the Greeks in the age of Alexander, of their games and pleasures and customs, than could possibly be gleaned from historical and literary sources. Of Tanagra, in particular, history tells us almost nothing beyond the fact that it sessed a certain strategical importance from its position where several high roads met, and that the control of it was keenly disputed in the fifth century B. C. between Thebes and Athens. After the destruction of Thebes by Alexander, it became for some centuries the most populous city of Bootis. A traveller of the second century B. C. describes it in these terms: "The city is steep and lofty, white in appearance and clayey. interiors of the houses are elegant and decorated with encaustic paintings." Life there, he tells us, is easy and agreeable. the wine good, the people courteous, hos pitable and charitable, and the cock fights famous throughout Greece, Altogether, Tanagra is depicted as an earthly paradise. Stress is laid upon the beauty of the women, who, ac cording to an ancient writer, were the most comely and graceful in all Greece from their shape, their bearing, and the rhythm of their movements. According to the same traveller, there was nothing Berotlan in their conversation and their voices were full of charm. It is therefore easy to understand why strangers found Tanagra agreeable and why a poet of the period should say: "Make friends of the Brotians and do not shun their women: for the men are worthy fellows and the women are delightful." Nevertheless, the fame of Tanagra would be forgotten if the statuettes discovered about twenty years ago had not drawn attention to this obscure district of Greece.

We have said that the Berotian coroplasts did not assign a very conspicuous place in their collection to the male sex. Masculine life is only represented among the figurines by two types, that of the child and of the youth who had just reached the age of puberty. Scenes from childhood had a special charm for the Tanagra modellers in clay. The graves are full of laughing and refractory little ones eagaged with charming naivets and grace in their childish games. Sometimes seated on square altar, scantily clad in a little shirt, the child holds in his hands the net containing his hall or the bag with his knuckle bones; sometimes he is trundling a hoop or spinning a top. and at other times he has harnessed himself to a little cart, or is gravely wearing a comic mask, or carrying a musical instrument. The greatest pleasure of these children is, however, to play with their favorite animals; we flud them sitting astride reese, cocks, and rams, generally on very ad terms with their steeds and struggling with them with all the strength of their little arms: again there are epic duels with coeks and geese, mighty battles in which the compatents, the one as eager as the other, are hotly disputing the possession of a bunch of grapes. The years pass on and the child be omes a youth. We find him again in the figurines, on his way to school accompanied by he pedagogue who is carrying his gymnastic equipment, and has him in charge. By the side of the master are his purils, sometimes on horseback and sometimes dressed for the palaestra with a large felt hat upon the head. and a lance or an oil flask in the hand. In other groups they are playing their favorite games and are very often engaged in cock ighting, one of the most popular diversions at Tanagra, and, indeed, throughout Greece. Far more numerous are the female figures.

and their execution is as a following careful.

There is such a real diversity among them in that to classify them is difficult; attitudes. faces, gestures, accessories are infinitely va-ried. There are love-lorn maldens whose spindles are in front of them, but who are pay-ing less attention to the hateful wool "which makes women grow old" than to the little Love perching upon their knees; while others, melancholy and deserted, are sitting on a rock. their heads drooping and clouded in vella, their thoughts lost in profoundfilespair or in

melanobly and deserted, are sitting on a rock, their heads drooping and clouded in vella, their heads drooping and clouded in vella, their houghts' lost in profoundidespair or in vague dreams. Eashionable beauties come walking by with produgrace-or looking coquetrishly around them and displaying with apparent carclessness the elegant details of their active. These charming fligurines bring upbefore our eyes woman's life in all its phases from the still childsh pleasures of the young girl to the amusements and coquetry of the woman and affort us. the board unexpected revelations as to the way in which Greek ladies attired themsolves, the color of their dress and the resources and relinements of their toilet. We see that as regards their in door garb, the arms were uncovered and the feet, peeping from under the childs or long enteroidered garacent, were delicately shod." The women of Thebes, says an ancient traveller, "wear thin shoes, low and narrow and red; ther are so wall laced that their feet look almost mare." The fligurines of Tanagra have yellow booth with red soles. When they wished to dress for a wilk, the Greek ladies put over the chiron the himation, a large redamplar piece of shull between lough and it is feet throat, and a least twice as long." At Tanagra this was sometimes while and youngainess bink or bordered with purple or black stripes. One can understand that, with these broad pieces of stuff, which we have a matter of the first importance for a woman in society, and those who did not acceed with purple or black stripes. One can understand that, with three broad pieces of sund, women of fashion dould produce very pleasing combinations and a very harmonious disposition of folies. To arrange her drapery well was a matter of the first importance for a woman in society, and those who did not acceed in doine so, were very muon ridouled. They were treated as rustice, and a post says concerning them; "One of the marks by which we know an ill-bred preson in the street is her understand the produce of

GOLDWIN- SHITH OF CANADA.

England Would Be Far Better Of Without It, He Says, and Tells Why.

WASHINGTON, Feb. 18.-Prof. Goldwin Smith. who is giving the Canadian oligarchy and lobby much clucking, eackling, and fluster, has been at the quiet Wormley's Hotel some time with his family. I called a little while upon him last Sunday after church with Mr. J. B. Montgomery. the Oregon railway contractor, who gave a banquet last winter to Cant. Schley of our Chilian cruiser and had Goldwin Smith there o make the principal speech.

The Professor is a tail man of the pronounced ministerial and university type, with gray hair and whiskers, an expression at first distant and formal, but quickly melting into affability as intelligent themes worthy of his interest raise his ready philosophical quality.

Mr. Montgomery said that the United States would not build a very large navy if the Canadian question could be eliminated. We could get along with a moderate navy; but as long as Canada lugged England in at every contro-versy and the British fronclads had it in their power to bombard our cities at forty-eight ours' notice, the Americans would have to build a great navy.

"Exactly so." said Goldwin Smith, "the con-"Exactly so," said Goldwin Smith, "the concerns of England on this continent have become inconsequential. Since the emancipation of the slaves of the British West India colonies, England's interests there have been unprofitable. Nor is Canada of any such profit to England as to continue a large outlay in both England and America to meet the hazard of a conflict, which but for Canada and hazard of a conflict, which but for Canada and hazard of a conflict, which but for Canada and hazard of a conflict, which but for Canada and hazard of a conflict, which but for Canada and hazard of a conflict, which but for Canada and hazard in the safety of the conflict of the c

canadian politics. I say, therefore, England would bet far better off out of the American continent than with such a more fringe
of colonial possessions as Canada. It is a
fringe, said Mr. Smith, taking up file suggestion. Ottawa the capital of the Dominion
is monimum but a humber yard and a seat of
the continent of the first instance, leading in
that place in the first instance, agrounds
that place in the first instance, agrounds
that place in the first instance, agrounds
that there might be riots in Montreal or Torout, that it would be out of the reach of the
United States in time of invasion, and that
the archives of the country would be safe.
there,

Mr. Montgomery remarked that Cuebes
with the American plan of government
with the American plan of government
with the American plan of government
is any of your own States by its own system of local laws, just as you assimilated Longislam and had the Code of Louislams adapted
to your possession. There are hardly more
than twolve hundred thousand to threas
hundred thousand inhabitants in Quebec. If
wown lashion than lot salmilate than in your
own fashion than lot salmilate than in your
own sathey do, all fixed in their prejudices
and superstitions. The fact; s. said Mr. Smith.

That at great expense England maintains
Canada to be a Rind of filter for a persistent
congestion to America, of which I see no
lead subjective and congessarily with
a series of detached colonies which have been
act vast expense, and largely by the action of
brillery and corruption, connected by a Federal
system. No man in his senses would suppose
that if the four groups of States in Canada had
orizinnily constituted members of the American republic, three would be any occasion for
the larger contigious can reseries of detached colonies which have been
at vast expense, and largely by the action of
brillery and corruption, connected by a Federal
system. No man in his senses would suppose
that if the our groups of States in Canada had
orizinnily constituted members of the A